THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Medical Supplement

‘ चिकित्सितात्पुण्यतमं न किञ्चिदपि शुश्रुमः’। ‘बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ’

VOL. I. No. 15.] THURSDAY APRIL 6, 1922 [PRICE: 1 ANNA

Registered No. M. 1304. Annual Subscription Rs. 3.

NOTES AND COMMENTS.

What the *Mail* calls an "extraordinary" telegram states, on the authority of an American oculist, that the Armenians as a race are threatened with blindness within a few years owing to the prevalence and spread among them of trachoma, which has become epidemic. Trachoma or "granular lids" is a disease of the conjunctiva which runs a chronic course. It is prevalent where slum conditions prevail as for instance in the East end of London. The telegram is alarmist in that the disease does not suddenly fall upon a community and strike it blind. It has been known to ophtholmologists for generations and is common all over the East since the earliest days of history. Treatment of trachoma, although unsatisfactory, is familiar to all eye-doctors and the blindness does not occur in properly treated cases. In fact blindness only occurs in trachoma in cases which are neglected. It is quite a common disease in Madras.

* *
*

Dr. John Shaw, who has devoted most of his professional career to cancer research and for many years has advocated the treatment of the disease without operation, discussed the subject with a press representative, to whom he said that the offer of prizes for the effective non-operative treatment of cancer within five years implies two fundamental fallacies:—(1) that cancer has hitherto not been curable without operation, (2) that operations have been an effective treatment.

* *
*

"Lord Athlone, Chairman of the Board of Governors of Middlesex Hospital, has stated that since 1791 this foundation has gladly afforded facilities to voluntary workers. It was a surgeon-in-chief to this foundation who stated that the problems of cancer were best studied in the female breast. My proposition to Lord Athlone, is: I can present to the authorities of the Hospital abundant proof that I have cured cases of cancer of the breast without operation. Let the surgeons of the cancer foundation make their diagnosis of operable cancer but let the patient have the chance of being treated without operation by myself should she elect this alternative. I venture to believe that the time would not be far distant when operations for cancer would appear as anomalous as blood letting to the practitioner of to-day."

* *
*

Dr. Shaw holds that facts and statistics and particularly the experience of the Swiss doctors go to prove that cancer is not a local disease and operation not its rational treatment. In this connection he mentioned that the Swiss authority, Dr. Louis Guillaume, had become a convert to his views. "In the meanwhile," concluded Dr. Shaw, "I am perfectly ready to defend my thesis before the University of London, or elsewhere, that there are to-day in Great Britain and Ireland from twenty to thirty thousand suffers from cancer, victims of the false theories and erroneous practice of modern surgery."

* *
*

Madhavacharya in his book of Madhava Nidana treats splendidly of the diagnosis of diseases. To find out the disease, the observation of symptoms in any of the five stages forms a perfect and convincing method. Nidan (origin), Pragroopa (preliminary symptoms), Roopa (symptoms developed), Upasaya (the effect in administering suitable food etc), Samprapthi (finding out the particular organ and dosha affected) are the Panchalakshana for the diagnosis of the diseases. Besides this, observation of eight principal parts help us a good deal: pulse, touch, shape, eyes, voice, face, urine, tongue. The examination is to be by observation, feeling and questioning. When all these methods fail (which is rare) in the determination of the disease Upasaya or the application of suitable medicines and food etc.) serves us in a useful way. With some experience in treatment any physician knows the suitabte food or medicine to be administered in Upasaya. When these methods are applied, failure in diagnosing is impossible. It is a regrettable feature of many of the patients that they do not seek relief in time and approach the physician only when the disease has passed the stage of curability.

Influenza: Its Causes, Prevention, and Treatment.

By Simon Louis Katzoff, M. D., Ph. D.

Eminent Physician; President of the Connecticut Medical Liberty League; Author of "Timely Truths On Human Health," etc.

[This Article was originally written by Dr. Katzoff during the Influenza period in 1918. It had a large circulation and was quoted many times in various magazines throughout the United States and Great Britain. With permission of the author The Connecticut Medical Liberty League, with headquarters at 830 East Main Street, Meriden, Conn., reprint this timely and truth-telling article in condensed form, for the benefit of its members and friends;—Editor, H.M.]

Many patients and friends, from all sections of the country, are phoning and writing me regarding the present influenza scare, asking: "Is there such a disease as Spanish influenza?—What's the cause of it?—How can it be prevented?—How is it best treated?—Is it necessary to wear a mask?—Will wearing camphor on the chest prevent catching it?—Will this new serum, or vaccine, either prevent or cure it?—Is it a germ disease?— And many similar questions come, daily, to my ear-drums and optic nerves; hence, this health-chat.

First.—I do not believe we have such a disease as Spanish influenza, any more, indeed, than Japanese influenza, Russian influenza, President Wilson's influenza, Dr. Katzoff's influenza, Bridgeport influenza, or State Street influenza. Influenza always has been, and is, merely influenza, which, in good, plain American, is only another name for grippe. We had grippe last year, two years ago, and a few years ago; we have it this year; and doubtless, we shall have it next year, and every year until folks stop converting their stomachs into human dumps.

As to the name and history of the disease, I quote from a recent article in the *Taunton Evening Press*, written by one of the most tireless investigators, deepest thinkers, and scholarly physicians of New England, Professor Frederic Wallace Abbott, Ph. D., M. D., D. C. L., of Taunton, Mass., who says in part:—

"Spanish influenza, or better, la grippe—derived, possibly, from agripper (to seize),—is the French name of a disease better known today, by both the profession and the people of English speaking countries, as influenza, or epidemic catarrh.

La grippe is not a modern disease; for it is described as occurring in France and Britain in 1510, and it quite probably existed in Italy as early as 827. Some even claim the Athenian army was affected in Sicily, 415, B. C. Its first appearance in this country was in 1557.

Neither age, sex, social condition, country climate, season, nor previous attack exempts from it, though some of these factors more or less modify it. Dark, damp, dirty habitations in unhealthful localities doubtless conduce to its spread inasmuch as these factors depress the vital forces of their inmates and render them susceptible to the influence of poisonous accumulations, which cause the disease."

Second.—Do not fear it. Remember, fear, often, is worse than the disease. Fear but helps bring it about. The boards of health, in their death reports through the daily press, are frightening the public into "this new disease." Many a delicate person begins to imagine, "I've got it!"; and thus weakens his system and poisons his blood, thereby paving the way for most any disease.

Third.—As to germs causing influenza, they do not; nor further, do they cause any other disease. Disease always causes germs. The fear of germs has done more harm than any germ could ever hope to do. If the human animal would eat naturally (not make a cemetery of his stomach and intestines), he would be able to look a germ square in the eye and kill it with a smile. This germ-theory business, like the false report of Mark Twain's death, is greatly exaggerated.

Fourth—As to wearing a mask, for goodness' sake, don't we wear enough masks now? Must we wear another on top of what we are already wearing? If we are going to adopt any mask-wearing styles, let's have it over our mouths, to keep out adulterated foods, excessive food, and horribly-prepared and poorly-combined foods, on which we are constantly feeding, and with which we are gradually poisoning our blood-stream, thus inviting uncomfortable manifestations, or groups of symptoms, known as influenza, small-pox, pneumonia, measles, tuberculosis, and other filth-diseases, which are only nature's "periodic house cleaning," or effort to rid us of the toxins, or waste, accumulated by years of debauchery and over pigging.

At the rate we are "advancing," some bacteriologist will shortly insist (in the name of "science") that we wear veils over our faces, stick porous plasters on our noses, use pink ribbons instead of garters, and keep garlic and onions in our pockets, cranberry sauce and pork gravy in our hats, and powdered glass in our shoes, as "preventives" of influenza, "the pip," or most anything else. And all this may yet be considered "scientific"; and, if one dare laugh at it, he will be "peculiar," "irregular," "unscientific," "cruel," "ignorant," and "a crank."

Fifth—About wearing camphor, well, if one believes it really has preventive powers, let him wear it; but wearing a piece of camphor on the chest (or, forsooth, on the knee-cap) will prevent disease as much as would wearing a piece of potato-pancake, apple-pie, breakfast-bacon, or half a dozen Chinese nuts.

Sixth—Many still believe whiskey is a good preventive of and a good "tonic" during grippe. No greater fallacy (with, probably, the exception of vaccination) over existed. The further away from the poison called "booze," the better. Whiskey may be a good thing with which to scrub floors and cellars, but is a poor wash for one's stomach and kidneys. Notice this: those who generally recommend it, like to "moisten their tongues" with it occasionally.

Seventh—About spitting, coughing, sneezing, and whistling, every sane person knows such practices ought to be performed as privately and as sanitarily as possible,—in a handkerchief, and with the head turned from others, always; but even the violation of this common-sense, hygienic measure will not cause influenza. The "catching" is in our stomachs.

Eight—About closing schools, theatres, churches, and libraries, all such places should remain as usual. They have no effect on either influenza or most other filth-diseases. In fact, if we would only visit the library more and the meat market less, we would have less illness.

Ninth—About this "new" serum, I have no use for serums; I count all serums gigantic humbugs. Serums prevent any disease about as much as vaccines do smallpox. In other words, experimental serumizing does no good. It's a filthy practice. Not only does it do no good, but it opens the door for the very disease it is supposed to prevent; because serums and vaccines are, in themselves, filthy substances extracted from the poisoned blood of animals (in the name of "science"), and, therefore, contaminating to our blood.

Tenth—You may now ask: "What causes influenza? and what are the remedies?" Well, some of the causes of influenza are:—

(1) *Too much eating.* We are a race of gluttons, of stomach-worshipers. We make dumps of our helpless, neglected, and hapless stomachs; hence, poisons in the system.

(2) *Adulterated food.* Yes: we eat a great deal of adulterated food, especially when we eat certain meats and canned goods. This sort of eating naturally produce more toxins, end-products, and ptomains in our bodies.

(3) *Vaccination.* Thousands of children are needlessly and harmfully vaccinated, to prevent, by a certain filth, smallpox. Instead of preventing, it only pollutes the blood and helps induce the very disease vaccination is supposed to prevent. This vaccination, on which the medical profession do not agree, leaves a lot of poison in their little bodies, which soon, and even many years latter, comes to the surface in the form of influenza, diphtheria, measles, tonsillitis, pneumonia, and other diseases.

(4) *Nervous, Hysterical, and Anxious Moods.* For several years, the people have been more hysterical and irritated, generally, than ever before. The world-wide war has, naturally, had its share in producing "anxious moments," causing many, if not most, to eat fast and be less carefull as to what they ate; hence. indigestion, loss of sleep and the "eager peace" thus bringing to the surface, through lowered vitality, most of the so-called "catching" diseases. Some who speak of "catching" diseases, apparently think disease a train about to leave on time.

The truth is influenza has always come from unnatural living. Somehow, we think of sanitation an external matter, or something outside us. We think of bathing the skin, cleaning the teeth, or even polishing our shoes, but we are so forgetful when it comes to internal sanitation. "What do I mean by that?"—I mean sanitation of our stomachs and intestines,—sanitation of the liver, kidneys, and other internal organs: briefly, physical cleansing of the inner man.

We must so eat, and so live in general, as to maintain normal circulation, clean blood, and proper equilibrium. In other words: eat little, if any meat; eat fresh vegetables, cereals, fruits; if milk, not pasteurised milk; for how do we know how many times it has been "pasteurized"? besides, clean milk doesn't need any "pasteurizing" any more than a clean plate needs washing; drink plenty of clean water, but no "booze;" not parade, from morning till night, with a rope or plug of "skunk-weed" in the mouth, as if advertising the tobacco-trust; and breathe through the nose. We should remember, especially, that the nose is for breathing; and the mouth, not for breathing, but for eating. The nose, seldom an ornament, helps us "pull in" the air from which oxygen is extracted by the lungs, which in turn, is sent, by the heart, to all parts of the body, to help oxidize, or burn up, the accumulated waste in our corporations,—our self-regulating machines.

Another, and no less important point is not to become constipated. Think of prunes, figs, dates, bran muffins, fresh, fruits, and hot water; and remember that a day's fast will never hurt us. It is a digestive crime to eat when not hungry; so, better miss a meal or two than overeat. Do not be afraid to exercise or work.

If for some unknown reason, you "do not feel well," or it aches you, "here and there." do this:—

(1) Correct constipation.
(2) Take a warm bath.
(3) Go to bed.
(4) Eat absolutely nothing; and drink all the water you wish, either hot or cold. Your stomach, too long, evidently, a junk-shop, needs, probably, a vacation after serving so careless a master; so give nature a chance to burn up the waste it has accumulated, and can't utilize, without interfering by dumping more food into the already over-burdened organ.

(5) Spray, mop, or wash your nose with salt water, glycerine, or most any other cleansing agent; be sure to use the nose in breathing; and have plenty of air coming into the rooms.

(6) If having no fever, you are hungry, eat fruits, drinking, of course, plenty of water. Bran bread, and bran muffins, may be helpful. Lemonade, grape-juice, and orangeade are wholesome drinks.

(7) Don't cover your head as if Old Bogy were going to catch you; and don't cover yourself with a lot of blankets, one being usually, sufficient. If you are chilly, keep a hot bottle to the feet and the whole body will soon become warm.

(8) Hot fomentations to the chest aad abdomen sometimes benefit; also, if headeache be felt cold compresses to the head.

(9) Sponging with witch hazel, diluted vinegar or warm water is sometimes comforting, and gentle massage with a soothing lubricant is very helpful at times.

In a word: If we want health we must learn to understand and appreciate nature's laws and then comply with them.

If, having tried these simple, natural methods, you do not improve within a day or two, call your doctor: "Better be an hour too soon than a minute too late."

Enough, probably, on a disease but little to be feared if fairly understood.

Scurvy.

Scurvy is a severe constitutional disease characterised by great weakness and general anaemia, sponginess of the gums and tendency to bleeding into the various tissues of the body.

The disease is the result of the blood getting into a disordered condition on account of the absence of certain necessary ingredients in the patient's food.

Causes. The chief causative factor of scurvy is the absence from the diet for weeks on end of fresh vegetables and fruits which contain organic acids and salts essential to health. In addition to a defective diet, such conditions as overcrowding, lack of ventilation, constant exposure, cold, mental anxiety and depression are all strong predisposing factors,

The disease develops slowly, the first symptoms noted urually being pallor of the face and a slight swelling about the eyes. The patient may complain of constantly feeling depressed mentally, and early notes a loss of weight and a falling-off energy and ability to work.

Shortness of breath on slight exertion and vague pains in the limps and joints are other early symptoms. Another most characteristic symptom is the spongy swelling of the gums, which bleed readily on the slightest injury, and later may become ulcerated. The teeth may loosen, but only rarely fall out. The tongue is swollen and the breath offensive. The appetite is usually poor, and the patient is more or less constipated.

Shortly after the above symptoms are first noticed, patches which appear like bruises with little areas of blood extravasated under the skin, appear on the legs, arms, and trunk. Local haemorrhages may also take place under mucous-covered surfaces, such as the lining of the cheeks or lips, the conjunctival, etc. Haemorrhages may also take place between the bones and their coverings of periosteum.

The Tibbi Conference.

The eleventh session of the All-India Ayurvedic and Unani Tibbi Conference held its sittings at Hydrabad, Deccan, on the 4th March 1922 under the presidency of Nawab Mir Asad Alikhan Bahadur M. L. A. The presidential address, among other things deplored the inertness of the several Indian States in regard to this matter. These States which ought to be pioneers in encouraging these systems have on several considerations completely neglected their duty and shirked their responsibility in the past. They have not yet realised the full significance of their action nor the harm they have been dealing the system, by their negligence though unconscious. Hypnotised by the magic of the West they have not cared to take a lesson at least up to now from individual enterprises. "While private agencies in spite of many drawbacks and even obstacles maintain fairly efficient medical institutions of the indigenous type the Indian States themselves have not felt it their duty to maintain such institutions in increasing numbers." "Private practitioners of the indigenous systems of medicine out of their great love either for their hereditary calling or for the ancient systems themselves organise local institutions and keep them going on often at their own expense." Not-with-standing the inadequacy of medical relief the heads of these States have not thought it fit to lend even a helping hand to these institutions, though they spend lakhs on the allopathic system. The comparatively insignificant sum of Rs. 70000 spent in maintaining an Unani School by H. E. H. Nizam's States which pales before the large expenditure of 800,000 Rupees annually on the Western system, is but a specimen of the most extravagant and suicidal waste of public money by the Indian States, copied from the administrative tactics of the British Bureaucratic Government. Even the so-called sympathetic States of Travancore and Cochin where even to this day, the science is said to be living, and where exist several families of reputed merits known as Ashta Vaidyas have not escaped the contagion of this distemper. With the one it is purely a commercial exploitation of the several resources of the country and the adoption, rather the imitation of that policy by the Indian States is neither profitable to the state nor conducive to the health of the people. It is hard to comprehend how this could be justified at all under any considerations except by the blind faith of the so-called *educated* administrators of these States in the exceptionally qualified and scientific system of the West and the consequent prejudice against the indigenous systems of the country. As the president rightly observes, their indifference "to the country's call in the matter of improving the indigenous systems of medicine" will not redeem them of their responsibilities to the citizens of the state "and the blame will rest on" them "that they have not used the opportunities that presented themselves for the good of the country." If the indigenous systems are to be improved "we need to add to the existing institutions a modern side" as a knowledge of the modern sciences will also be useful "in resuscitating the ancient science." "While preserving the best in the two systems of medicine" Ayurveda and Unani—We can engraft on them—to use the words of the president—the best we find in the modern systems. By wise adoptation and adjustment the indigenous systems may be made to serve a still higher purpose in life. Unless and until public recognition extends to a wider area and is supported by the powers that be there is not much hope of a great future to these systems. We shall wait and see to what extent the Indian States are going to move in this direction.

Swarna - - Rathnakaram

A REAL PANACEA

FOR ALL KARMA ROGAS

Prepared by Pandit C. T. ARUMUGAM PILLAY, Ayurvedic Doctor, and the member of the Committee on the indigenous systems of medicine (the Ayurvedic and Unani) and son of

Ayurveda Bhaskara C. T. SUBRAMANIA PANDITHAR, the author of such rare works as 'Jeevarakshamirtham' and other Ayurvedic Shastras.

We have a successful history of over 150 years in the line and can GUARANTEE the Absolute Purity of MEDICINES.

SWARNA RATHNAKARAM *is pleasant to take, creates a good appetite, produces strength. An all round Nervine Tonic.*

A Specific for Consumption, Asthm , Diabetes, Leprosy, Chronic Skin diseases, Nervous diesases, and Dise ses of the Liver, Lungs, Kidneys. The price is Rs. 10—8—0 per bottle. Numerous Testimonils to prove the effi ccy.

Manufactured by the said Pandit who also undertakes to treat all diseases of the Eye, left as hopless by the Hospitals.

EYE TREATMENT

. A SPECIALITY

A few of the many Testimonials.

1. **Venkatrayulu Naidu Garu**, Zamindar, of CHINNA-KADAMBUR, Chittoor District.

I lost Vision as an effect of cataract. I was a private patient of MAJOR WRIGHT and *Dr. E. V. Srinivasachari* both of whom wanted to remove my eye. By your "SWARNA RATHNAKARAM" and "NAYANAMIRTAM" and Eye Medicines I had my vision restored your cure was marvellous.

2. **Mr. Anjanappa Naidu**, BELLARY, writes :—

My Eyes were red and became Blind. After sometime I went to the *Opthalmic Hospital*, BANGALORE, Dt. Surgeon of Bellary, and the *Opthalmic Hospital* at MADRAS, who all failed to cure me. By your "Swarna Rathnakaram" and "Nayanamirtam" and Eye Medicines my right Eye became alright in 12 days and left Eye in 15 days.

Apply to :—

BASKARA & SONS,

JEEVARAKSHAMRITHA PHARMACY,

195, Mint Street, G. T., MADRAS.

Tele : Address, "BHASKARAR"

Post Box No. 131 MADRAS.

Printed and Published by T. K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam